THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

ST. LOUIS, MISSOURI

March 26, 1946

VOLUME LXV - No. 7

Where Famine is Threatening Millions

It happens to be Monghidoro in Italy, where the soldiers are feeding the people with a share of their rations until the relief agencies can take hold

OFFICIAL U. S. ARMY PHOTO FROM EWING GALLOWAY

Arnold Clemens Gaebelein, editor of *Our Hope,* a monthly magazine devoted to Bible study, died recently. While holding fast to the inspiration of the Holy Scriptures, he upheld the doctrine of the millennium in his writings.

Station KFUO recently received two one-thousand-dollar checks from grateful parents. One check was a thankoffering to God for bringing a son home from the war unharmed, and the other was a thankoffering for the safe return of twin boys from the European battle front.

The Sunday school of St. Paul's Lutheran Church, Orlando, Okla., has assumed as its mission project the support of a ministerial student in our Synod's India Mission field. On the last Sunday of each month a special offering is gathered for the project. The Rev. W. A. Haefker is pastor of St. Paul's.

On the 400th anniversary of Dr. Martin Luther's death, February 18, a committee presented to President Truman the first issue of the American Lutheran Publicity Bureau's special anniversary poster stamp printed in commemoration of the event. The Rev. W. F. Bruening of Christ Luth. Church, Washington, D. C., had the honor of performing the act of presentation.

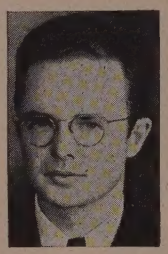
Chaplain (Com.) Raymond Hohenstein is the first naval chaplain ever to wear the Purple Heart Medal. The award was made for wounds received on Dec. 7, 1941, at Pearl Harbor while serving on the *U. S. S. California.* Chaplain Hohenstein was also present in Japan on Aug. 30, 1945, at the end of the war. He wears five other service ribbons and seven stars.

Mr. E. V. Nolte, a graduate of Concordia Teachers College, Seward, Nebr., who earned his Master's degree in the field of music at Northwestern University, Evanston, Ill., is now instructor in the Music Theory Department at the latter school. In addition to teaching courses in theory and organ, he has been giving a course in the Lutheran Liturgy.

The Italian Consultative Assembly has refused to modify the provision in the new Italian constitution which provides penalties for priests who engage in political propaganda in the exercise of their office.

Subscriptions to the Crusade for Christ, special fund for postwar relief sponsored by the Methodist Church, reached $27,757,718. About the middle of February more than $25,000,000 of the pledges had already been received in cash. It appears probable that this sum represents the largest amount ever contributed for a comparable purpose in the history of any church body.

St. John's College, Winfield, Kans., at the beginning of the second semester enrolled thirteen new full-time students and six part-time students. The enrollment at the school now stands at 315. For the first time in its history the number of students at St. John's has passed the three-hundred mark.



George L. Miller

A Portuguese broadcast, *Hora Luterana,* has been on the air for some time at Porto Alegre, Brazil, with the Rev. George L. Miller as speaker. The broadcast and all promotional literature is in the Portuguese language. Pastor Miller and family are shortly expected in the United States on furlough. Address: Decatur Country Club Road, Decatur, Ill.

Dr. Otto Mees, president of Capital University, Columbus, Ohio, for thirty-three years, has tendered his resignation and will retire in June of this year. His long years of service gave him the status as dean of college presidents in the United States. Impaired eyesight was the reason for his retirement.

The Rev. Gary E. Germann, our Contact Key Pastor stationed at Peekskill, N. Y., on Jan. 27 occupied the pulpit in the Cadet Chapel of the United States Military Academy at West Point in both of the regular Sunday morning services. Cadet Chaplain John B. Walthour, out of town for the day, had extended an invitation to Pastor Germann to substitute for him. More than 2,500 attended the services. In the afternoon Pastor Germann held a Communion service for our Lutheran cadets as part of the regular semimonthly Lutheran services at the post.

Chaplain (Maj.) Eugene G. Robinson, reported missing in action August, 1944, has now been declared presumably dead by the War Department. After graduating from Concordia Seminary, St. Louis, in 1936, Chaplain Robinson was pastor at Grand Marais, Minn. He was assigned to active duty in July, 1941, and at the time of his death was serving with the Fifth Fighter Command.

Eugene G. Robinson, Chaplain

We regret that an error crept into the first statement on page 66 in the February 26 issue of the LUTHERAN WITNESS. It was there stated that the Rev. H. G. Nuoffer is pastor of Our Savior Lutheran Church, Houston, Texas. The fact is that the Rev. Walter H. Huber is pastor of Our Savior, which has established the twelfth Christian day school in Houston. The congregation is already now calling a permanent teacher and expects to open its school in September with about twenty-five children distributed over the first five grades.

During its annual Letter Week, Sunday, April 14, to Easter Sunday, April 21, Station KFUO will again welcome letters or cards with comments on the programs heard. All who report reception of one of the programs during that week will receive an attractive souvenir. KFUO will broadcast on Sunday from 8:30 A. M. to 7:30 P. M., C. S. T., and on weekdays from 6 A. M. to 7:30 P. M. Prof. J. H. C. Fritz, D. D., will be the speaker on the Easter Sunrise Program at 6:00.

A novel experience was shared by the members of the North Dakota District Board of Directors at their two-day meeting in February. On the evening of the first day a blizzard of such intensity was raging that it was impossible for them to reach their hotel rooms. The twelve pastors and laymen were obliged to sleep in the basement of Grace Lutheran Church. Weather conditions made it necessary to stay over for an extra night. Several members of the Board who had started for Fargo by automobile were unable to reach their destination.

Dr. Charles M. Sheldon, who died at Topeka, Kans., on Feb. 25, was the author of the novel *In His Steps.* Since its appearance, in 1896, 23,000,000 copies of the book have been sold. G. V. S.

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Editorial

Scrutiny . . . Renunciation . . . Possession

Last Sunday is called Oculi (Eyes) in the calendar of the Church. In ancient times it was also called the Day of the Scrutiny, the Day of the Renunciation, and the Day of the Exorcism. As each Sunday in Lent marked a further step in the progress of the catechumens toward their Baptism or confirmation, on this Sunday they were carefully examined in what they had thus far been taught. If they passed this scrutiny, they were required publicly to renounce the devil and all his works and pomp, and by the ceremony of exorcism the devil was bidden to depart from their hearts and to give place to the Holy Spirit. As initiates, or novices, the rest of the instruction of the catechumens would be in the Christian way of life.

The Introit for last Sunday reflects these ideas: "Mine eyes are ever toward the Lord." The Epistle likewise: "Walk in love. . . . Walk as the children of light." The Gospel points to the danger that the heart from which the devil has been cast out may be repossessed and the "last estate of that man is worse than the first." Therefore: "Blessed are they that hear the Word of God and keep it." And because we cannot withstand these foes ourselves, we pray in the Collect:

We beseech Thee, almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy majesty to be our Defense against all our enemies, through Jesus Christ, Thy Son, our Lord. Amen. W. G. P.

And Then Czechoslovakia —

Our President, Dr. J. W. Behnken, whose eloquence places him into the front rank of modern pulpit speakers, has addressed large audiences with appeals, notable for their oratorical power, on the theme of our help for stricken Europe and Asia. Dr. Behnken has the advantage of speaking from personal observation, while most of us must depend on the reports of others who have visited these scenes of devastation and misery. But whatever comes to us through the various news services confirms the urgency of the Synod-wide campaign which is being organized during these weeks.

Naturally, we want to help our brethren in the faith, whose church life is being threatened with utter extinction under the aftermath of the war. The World Council of Churches correspondent, Robert Root, says: "Lutheranism in Czechoslovakia is being virtually wiped out." Three million persons are being expelled to Germany from Bohemia and Moravia, their properties confiscated, their future in Germany black as night. Here are individual instances recorded by Dr. Michelfelder:

"Pastor von Haida, completely plundered by the Russians, wants some clothing for himself and his family, if possible."

"Of the sixty Lutheran pastors remaining in Czechoslovakia, almost half received no salaries for from two to six months at the end of 1945. While in Czechoslovakia the three million deportees have ration cards which give them no milk, flour, eggs, meat. They are virtually reduced to potatoes and black bread."

Conditions are even worse in Poland, where the law which granted equality of rights to all religious bodies is largely inoperative. A letter received by Dr. Ralph H. Long reports that the "Rebuilding Authorities in Warsaw are repairing and rebuilding Roman Catholic buildings, yet none of the Protestant churches has received any help in this respect." Of the 900,000 Protestants in Poland before the war, there are only about 100,000 Lutherans left. Roman Catholics are occupying their churches, vicarages, and property, and try in different ways to turn the Protestants out of their homes.

The Church of the Reformation in Europe is passing through the most severe trials since the Thirty Years' War in the seventeenth century. And the Lutheran Church in America is almost untouched by this world calamity. If American Lutherans do not rally to the call for help from overseas, they do not deserve to retain the blessings of the Gospel. G.

What are We Doing to Train Lay Missionaries?

Forty American corporations, interested in postwar international trade, support one of the most expensive schools, judged by cost per student, in the world. It is called the School of Advanced International Studies. The purpose is to train men for service in overseas business. But these men are trained not merely in commerce or industry. They are trained in diplomacy and international relations, so that in their business connections they will be able to foster the ideals and interests of international good will, upon which also good business depends.

Irresistibly the question rises to mind: What is the Church doing to train its members soon to be scattered over the globe in business and commerce, so that they will adequately represent the Kingdom of Christ Jesus?

One of the chief barriers to missions in the past has been the observation of the natives in foreign countries that the practicing Christians are chiefly those who gain their living by service to the Church. The tradesmen, artisans, exploiters, ranging through their lands represent traits of western civilization which are quite different from the witness to Christ, in general.

We know that we shall want to send many missionaries

to foreign lands. But even if we can find them and pay for them, we shall be only scratching the surface. Furthermore, the rising tide of suspicion and nationalism throughout the globe erects question marks over the opportunities for foreign missions in many areas. Why can't "Each One Reach One" become the missionary slogan on the part of every member of our Church to be employed outside North America as well as in it?

That goes without saying, you say. Well, if business can spend $180,000 this year on 53 men, designated for international business, in order to train them in helpful and dynamic ideals of Americanism, what would it be worth to the Church to send one, or two, or ten, or fifty young men and women back into foreign countries wide awake as to their mandate from Christ? They're going soon — plane pilots and agents, manufacturers' representatives, physicians and nurses, engineers and technicians.

What can we do to find out who they are? And having found them, what can we do to arouse them to an awareness of the most remarkable fact about their going — that they will be spores in the leaven of the Kingdom? And what can we do, even if it is but a week or so of conference with our own Kingdom leaders, to energize them for their witness to Christ? C.

The Lure of Gambling

Even in heathen Rome they passed laws against gambling. But you will find many so-called Christians who attempt to defend it. The Roman Catholic Church not only permits it, but runs games of chance at its picnics and other celebrations. We have had children of their schools come to the house trying to sell us tickets for such games of chance. On the other hand, a number of dailies and also some of our magazines have issued warnings against the spirit of hazard and have pointed to the disasters which have overtaken gamblers. They tell us that all who handle the money of others are especially exposed to these temptations.

Sad to say, even members of churches have succumbed to the lure of the game of chance. Dabbling in stocks on margin, betting on races, and other forms of gaming have proved disastrous and are proving disastrous to many trusted servants and officials. The young and inexperienced, of course, are especially exposed to the lure of easy money, but, according to sound records, even older persons are not immune to the voice of this deceitful siren. When this temptation besets the Christian, he is to examine himself, and he will find that the appeal is made to his covetous old Adam. He should call to mind the Word of God which tells us, "Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever," 1 John 2:15-17.

The Christian's first concern must be that he be "rich toward God," Luke 12:21. They who are carried away with feverish hunger and thirst after "the beggarly elements of this world," like Judas and Demas, miss that wonderful inheritance of true riches of which Peter tells us in the following, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you," 1 Pet. 1:3, 4. S.

The Most Ruinous Folly of Men

We all have abundant opportunity to behold the confirmation of Shakespeare's words: "What fools these mortals be!" The drunkards, the gamblers, the superstitious, and all who pay for brief joy by a lifetime's weeping provide us with examples. But the greatest and most ruinous folly that we see among men is the neglect of, and contempt for, the Word of God. It is true, the Bible is the best seller, but still there are millions who do not read the Bible, who do not study the Word of God. It has often been said before, the Bible is the most precious gift that God has given to us because in the Bible He gives us His own Son, and not only does He give us His own Son, but He lights up our path. He tells us of the past, of the present, and of the future. And from the Bible we learn that life is really worth while. From the Bible we learn what a rich, blessed, loving heavenly Father we have. The Bible itself is that Father's guidance, but not only guidance: it is actually the manna which feeds us on the pilgrimage of life. Here are words of life.

The Bible is the sunshine of the soul. It is the living water that God alone can bestow. It is the power by which we can overcome every enemy, even though the very gates of hell oppose us. "Faith cometh by hearing, and hearing by the Word of God," and that is the very faith which overcomes the world, 1 John 5:4.

David, one of the mightiest men of old, attributed all his success to the Word of God. Luther became what he became through the Word of God, and he accomplished what he accomplished through the Word of God. It is not only a pious sentiment for those who are weak or discouraged, it is an absolute truth, which the poet expresses in these words:

> Thy Word doth deeply move the heart;
> Thy Word doth perfect health impart;
> Thy Word my soul with joy doth bless;
> Thy Word brings peace and happiness.

Millions have tried it and found it true, and you can find it true. S.

A Newspaper Talks Our Language

Not infrenquently a newspaper editorial discusses the Church and its ministry with a clearness reminding one of the effect of a flash of lightning making each feature in the landscape stand out in a dark night. A recent example was the editorial in the Cleveland *Plain Dealer* which appeared under the heading "He Stuck to the Book" sometime last year. It was written as something of an obituary when Pastor Kleinhans of Cleveland died at the age of 73. The editor said: "For 44 years as pastor of the Bethlehem Evangelical Lutheran Church, Rev. Paul Otto Kleinhans preached the Bible. He eschewed the vogue of topical sermons and stuck to the Book. His pulpit was not a source of sensation, but his ministry was one that kept the allegiance of his parishioners."

Then, after giving some details of his life:

"Many posts of honor were held by Rev. Mr. Kleinhans in his denomination, but his greatest honor will always be the place he won in the hearts of his congregation. He was a man who builded well on a firm foundation — the foundation of the Christian faith. Thereby he set an example not only for his followers, but for other ministers who too often depart from the injunction to preach the Gospel."

If we ask what ails Protestantism in America, the answer is given in the ten simple closing words of this editorial. G.

"O Thou Who Changest Not!"

By WALDEMAR STREUFERT, Livingston, Calif.

In the midst of disturbing and distressing changes in the Christian's life, changes in health, in friendships, and in normal daily relationships, immeasurable comfort is found in the words of Hebrews 13:8: "Jesus Christ, THE SAME yesterday, today, and forever." This was also the truth which inspired the famous Henry F. Lyte to write in his excellent hymn: "O Thou, who CHANGEST NOT, abide with me."

This truth may sound rather matter of fact and self-evident, but it becomes more significant and more of a mystery to us *in the light of Christ's Passion and death.* If we observe all the *external* changes which Jesus experienced in His ministry and during the week of trial, the fact that He is unchangeable impresses us as a deep mystery. Poets have written about, and dwelt upon, this divine truth. Isaiah pictures Christ both as the humiliated Servant and then as the One honored with a burial characterized as "being with the rich in His death." When we look at Christ's life in one panoramic view, we will observe two scenes particularly and *contrast* the two pictures to realize the greatness of this mystery. By focusing our attention on Bethlehem and Calvary, we shall see these contrasts which impress us with the mystery before us. In this Passion season, we see what a rare coin Christ paid in blood for us and for our redemption.

As we page through the sacred record of His birth and of His Passion, we adore Christ as the Unchanging One, in spite of the many severe changes which He Himself experienced. At one time He received gold from the Magi, but later He is worth only the price of a slave, being delivered and betrayed for thirty pieces of silver. In the place of the savory food of Mary and Martha's table, He is offered the bitter vinegar mixed with gall on the Cross. The wood of the manger supported His form in infancy; now His lacerated frame must rest against the Cross of execution. Gently swathed in swaddling-clothes in infancy, He is now mocked with a scarlet robe. His own raiment is torn and divided among the gambling soldiers in their irreverent greed; yet that same day He is given the fine linen of Joseph's sepulcher. At Bethlehem there was light at night through the brightness of the angelic host; on Calvary, black darkness covers the bright noonday sun.

However, all these changes in His life were external. He remained the unchanged and the unchanging Son of the heavenly Father. What impresses us in the Passion story and in the stories which record the events of His ministry is not that Jesus changed, but rather that *Christ's followers changed!* Multitudes crowded about Him, followed Him and pressed upon Him, but soon Jesus noticed and noted how many walked no more with Him. Fired with curiosity and false Messianic hopes, they clamored for Him to be their King. Now, in the judgment and trial, they reject Pilate's nomenclature and say: "We have no king but Caesar!" Many gave promise of being veritable martyrs for Christ, but fell away long before His Passion, even before persecutions set in. Many of the hosannas of Palm Sunday turned into the violent tumult of Good Friday's mob: "Crucify Him! Crucify Him!"

It is remarkable that in the midst of all this change our Savior remained the same. He Himself could not possibly be disturbed by this change from popularity to open opposition, for He knew long before what would happen, and He also had recognized this multitude as fair-weather friends and curiosity seekers. Yet He Himself remains unchanged. He is, in outward demeanor, the same merciful, interceding, humble, meek, and forgiving Lord. He is, in a deeper sense, the same in Person and in essence, equal with the Father and the Holy Ghost. Our reason stumbles at this mystery. On the other hand, when we stand beneath the Cross again in spirit this year, we confess that this Crucified One is no less Lord and God in His last breath than when angels proclaimed that Christ the Lord was born in the city of David. He concealed His divine power underneath the welts of the merciless scourge.

Even as He did not change in His Person, He also did not change in His *purpose,* to suffer and to die as Substitute for man, to carry the full weight of sin's curse and man's guilt, and to endure the full limit of punishment man had deserved. Persistent and unwavering in His purpose, He walked the road of sorrows, *without changing His mind about us,* for He loved us to the end, in spite of our depraved natures and our willful transgressions.

Not another Lent should pass from our calendars without a thought of godly sorrow over our own *changeableness.* Obeying the tempting impulse of the moment, we often change to the vanity of this life instead of clinging in unchanging loyalty to Christ. We cannot *divide* our loyalty between Christ and between the evil world and hope to call ourselves unchanging. How frequently we have become like Peter of the Upper Room, vehement in our pledge of loyalty, only to become the Peter of the Garden, indifferent, or to become the Peter of the Courtyard and openly deny Christ! In another opportunity to study the unchanging Savior in Lent we confess unto Him our wicked fickleness, for we have not *kept our word* to Him, nor have we *kept watch* with Him against sin! Either in spiritual weariness or in drowsy, growing indifference we have failed Him miserably.

In this sacred season we ask Him to pardon us and to change our hearts that our loyalty be unchangeable. Alone, we are helpless and frail. We can only utter good intentions, but cannot fulfill them. In one sense, however, we shall not remain the same, with His grace. We shall not remain stationary in faith, but grow in confidence and faith towards Him, become stronger in faith, become more tenacious in clinging to His merits, as this unchanging Gospel possesses our hearts more and more. Also especially in this Lenten hour, when we think of the night when all forsook Him and fled, when *He* was left practically alone, let us ask Him, in the moments when we think we are left alone with our sins and crosses, in the words of Henry F. Lyte: "O Thou, who changest not, ABIDE WITH ME!"

Prayer Is Power

(Psalm 107)

Why do I oft forget to pray
Except when some catastrophe,
Illness, or need beclouds my way
To rouse me out of lethargy?

Teach me to reach and touch the power
That flows from Thee through faith to me,
Which gives me strength for every hour.
If I but ask, I can be free!

Free of all the nagging fears
That line my face and soon reflect
On those about me lack of cheer.
How foolish, then, is my neglect!

Just let me touch, with hands of faith,
Christ's robe, that my life's hem may be
Stitched firm and smooth, not raggedly,
A seam of immortality.

Portage, Wis. E. A.

"The Wiles of the Devil," Eph. 6:11

By MARTIN S. SOMMER

During Lent we speak of the sufferings of Jesus. During this suffering and in this suffering, Satan was especially active. Jesus Himself called attention to the fact that Satan was approaching to attack Him with all manner of temptations and discouragements. As the hour of His sorrow approached, He said to His disciples: "The prince of this world cometh," and when His captors approached Him, He told them: "This is your hour and the power of darkness." Again, when Peter foolishly tried to persuade Jesus to avoid the cross, Jesus at once recognized the satanic attack and said: "Get thee behind Me, Satan!"

Because the early Christians recognized the activity of Satan in the suffering of Jesus, they appointed Gospels for certain Sundays during Lent which mention the devil and his wiles. On the First Sunday in Lent the Gospel tells of the devil's tempting Jesus in the wilderness. On the Second Sunday in Lent we hear how Jesus delivered the daughter of that Syrophoenician woman from the power of the devil. On the Third Sunday in Lent the Gospel tells us: "He was casting out a devil, and it was dumb; and it came to pass when the devil was cast out, the dumb spake, and the people wondered," Luke 11:14. That same Gospel relates to us also the dispute between Jesus and the Jews who accused Him of casting out devils through Beelzebub, the chief of the devils.

By appointing these Gospels to be read in the churches during Lent, the Church calls upon us to give attention to what the Bible teaches concerning Satan, his wiles, and his kingdom. All this is all the more important for us today, because there are so many who would ignore everything that the Bible tells us about the devil. Some of these do not believe that there is any devil, and others imagine that we in our day should not emphasize this doctrine. But just on this account there is all the more reason that those teachers who wish to follow Paul in declaring unto the people "all the counsel of God" should speak of the "great dragon, that old serpent, called the devil and Satan, which deceiveth the whole world," Rev. 12:9.

The Apostles, who must always remain our model preachers, spoke much of the devil. Peter, who himself endured violent attacks of the devil — for Satan desired to sift him as wheat — warns all Christians when he writes: "Your adversary, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith," 1 Pet. 5:8-9. St. Paul again and again calls attention to the fact that the devil is hindering him in his work, 1 Thess. 2:18. Paul expressly teaches that it is the devil who has "blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them," 2 Cor. 4:4. He warns the Corinthians lest the serpent which beguiled Eve should corrupt their minds also, and he informs them to beware all the more, because Satan himself "is transformed into an angel of light," 2 Cor. 11:14. The same Apostle teaches that it is the devil who is going to set up the powers of the Antichrist and that it is the devil who will give to the Antichrist signs and lying wonders, 2 Thess. 2:9. In like manner Jesus Himself teaches that it is the devil who sows tares among the wheat, that is, it is the devil who creates hypocrites in the Church, Matt. 13:38. It is important for every Christian to remember that Paul's success in mission work was in no small measure due to the fact that he was not ignorant of the devices of the devil, 2 Cor. 2:11.

Who can deny that just during these last wars the earth was flooded with lies, cruelties, inhuman atrocities, shameful immoralities, and deceitful machinations. All this has caused one to demand of the unbeliever:

But who is mixing the fatal draught that palsies heart and brain,
And loads the bier of each passing year with ten hundred thousand slain?
Who blights the bloom of our youth today with the fiery breath of hell,
If the devil isn't and never was, won't some of these "wise men" tell?
Who dogs the steps of the toiling saint and digs the pit for his feet?
Who sows the tares in the field of time wherever God sows His wheat?
The devil is voted not to be, and, of course, "the thing is true";
But — who is doing the kind of work the devil alone should do?

What are we Christians to do? Right now we are to examine ourselves to see if we have in any wise been deceived by the Evil One. Luther also reminds us of the fact that we certainly have the devil about us, who with his lying and murdering, day and night, will let us have no peace within or without. Do you notice anything of this devil's trying to sift you as wheat? Does he not try to devour you? Or are you ignorant of his devices? Beware of trusting in yourself, in your own wisdom, understanding, and power, but go to God, confessing your own weakness and sin, and by all means partake of that spiritual remedy which Jesus in great love and devotion has prepared for us, the blessed Sacrament of the Altar, that through this means God would purify you and strengthen you, so that you may be able to stand against the wiles of the devil.

The Rise and Progress of the Missouri Synod

By J. M. WEIDENSCHILLING, St. Louis, Mo.

V

From April 25 to May 6, 1847, a group of pastors and laymen met in the small church of First St. Paul's Evangelical Lutheran Church, on Ohio and La Salle Streets, in Chicago, Ill., to effect the organization of a new synod. The Rev. C. A. T. Selle, the pastor of the congregation that served as host to the convention, delivered the address at the formal opening on April 26. Twenty-seven persons attended the eighteen sessions that were held. The constitution was adopted and signed by the pastors and delegates of twelve congregations. Ten other pastors, whose congregations were not ready to join, and two candidates of theology also signed for themselves.

Some of the congregations whose pastors favored the new synod hesitated in joining it. Strange as it may seem, the Saxon congregations in Perry County, Mo., sent no delegates to the Chicago convention. Only one of their pastors, G. H. Loeber, attended and joined as an advisory member. Trinity Lutheran Church of St. Louis was the only Saxon congregation to become a charter member of the Missouri Synod; the others, however, joined later. It was not indifference on their part, but rather the fear of losing their congregational rights and being controlled by a hierarchical body. Gradually, however, they were won for the synodical brotherhood when they learned to appreciate the positive advantages and the confessional signi-

ficance of the union. At every annual convention that followed, some congregations were received into membership. Especially noteworthy is the fact that one of the charter members of the Missouri Synod was a French Lutheran congregation near Peru, Ill.

The following men were elected to serve as the first officers of the newly organized *Evangelical Lutheran Synod of Missouri, Ohio, and Other States:* The Rev. C. F. W. Walther, President; Dr. W. Sihler, Vice-President; the Rev. F. W. Husmann, Secretary; and Mr. F. W. Barthel, Treasurer. Plans were formulated for the new Synod to obtain control of the two colleges in Perry County, Missouri, and at Fort Wayne, Indiana. *Der Lutheraner* was adopted as the official church organ of the Synod. On the first day of the convention a missionary-at-large, Rev. C. Frincke, was appointed and instructed to explore new fields where mission stations might be established. The Synod also took over the Indian mission in Michigan. Ten committees were elected for the consideration of important and difficult problems.

First St. Paul's Church, Chicago, 1847

Purpose of the New Synod

The proposed constitution of the Missouri Synod had been made public long before the Chicago convention. It had been made known to all interested persons that the sole reason for establishing a new synod was the issue of Lutheran orthodoxy. In a certain sense "no convention has ever, or ever will, eclipse the very first, the constitutional convention of our Synod. This first convention gave life and form to the body; it laid down the principles which are still in force today." The Synod stated its position and purpose in clear-cut terms. All of its members were to acknowledge the Holy Scriptures as the inspired and infallible Word of God and the only source and norm of all articles of faith and the sole rule of conduct. Only such teachings as were in complete harmony with the Bible and the Lutheran Confessions were to be tolerated. The Synod itself was to function only as an advisory and guiding body, without any legislative and dictatorial powers.

The founders of the Missouri Synod stated, in the first chapter of their constitution, the following reasons for organizing as a synod:

1. The example of the Apostolic Church (Acts 15:1-31).

2. The conservation and continuance of the unity of the true faith, and a united effort to resist every form of schism and sectarianism.

3. The protection of pastors and congregations in the fulfillment of their duties and the maintenance of their rights.

4. The endeavor to bring about the largest possible uniformity in church practice, church customs, and, in general, in congregational affairs.

5. Our Lord's will that the diversities of gifts should be for the common profit (1 Cor. 12:4-31).

6. United effort to extend the Kingdom of God and to make possible and to promote special aims of the Synod (seminary, agenda, hymnbooks, Book of Concord, schoolbooks, distribution of the Bible, missionary activities within and without the Church, etc.).

Relationship Between the Synod and Its Members

Although all baptized and confirmed members of congregations affiliated with the Missouri Synod are regarded as forming the membership of the synodical body, this organization becomes operative only through the congregations that have officially been received into it. Each congregation that has joined the Synod is entitled to two votes at the conventions, one vote to be cast by its pastor and the other by its lay delegate. This rule is still observed at all District conventions. But since it has become impractical for all congregations to be represented at the assemblies of the general body (the so-called Delegate Synod, which meets every three years), because of the size of the Synod, representation at these conventions has been limited to groups of congregations, numbering five to ten, each group being represented by a pastor and a layman. All pastors who personally hold membership in the Synod but are not in charge of congregations or who serve congregations which have not joined the Synod, all parochial-school teachers and instructors at the colleges and seminaries, and all candidates of theology are regarded as advisory members. These have the right to express their opinions at all meetings of the Synod, but they have no vote.

The Synod has always opposed everything that looks like a centralization of power in the Church. The individual congregations constitute the highest units of power and authority under God's Word. They are treated as independent, self-governing, autonomous bodies. No resolution of the Synod imposing anything upon the individual congregation is of binding force if it is not in accordance with the Word of God or if it appears to be inexpedient as far as the condition of a congregation is concerned. "The congregations that voluntarily join Synod together form, rule, and control the Synod. The Synod has no other powers than those given to it by our congregations."

Many voices prophesied that such an organization, so established and lacking strong governing powers, would inevitably collapse. But instead of constituting a source of weakness, this truly democratic and Scriptural principle has proved to be the chief strength and bulwark of the Missouri Synod. A mere appeal to the congregations, voluntarily to support and carry out the resolutions, made by their representatives at synodical meetings and considered important for the welfare of the Church, has always produced results which no ecclesiastical regulations and commands could have achieved. A historian of one of the older Lutheran synods said:

> Here, then, was a Lutheran synod which declared in its constitution that the acceptance of all the Symbols of the Lutheran Church without exception or reserve, abstinence from every kind of syncretism, from mixed congregations and mixed services and Communions, a permanent, not temporary or licensed, ministry, the use of purely Lutheran books in churches and schools, should be and remain conditions of membership with this body; but which, on the other hand, claimed no authority over the congregations connected with it, thus leaving intact the freedom of the churches.

His Wounds Be Cures for Me *

O Christ with fullest love,
Oh, may your nail pierced hands
Unloose my sins from me.
Your spear-lanced side,
Your thorn-crowned head,
These wounds be cures for me.

San Antonio NORMAN V. ABBOTT

* A verse from an ancient Latin hymn.
N. V. A.

The Cry for Help Grows More Urgent

For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Conflicting statements regarding the need for the hungry and starving of Europe have created confusion in the minds of many Christians in America who are determined to follow the mandate of the Savior to feed and clothe the hungry and the destitute. Sweeping generalities made by casual observers give a warped picture of the situation as it actually exists today. When you look at certain districts, particularly rural areas, you may conclude that there is no serious shortage of food. When, however, you see the wandering masses of dispossessed refugees, you feel that the situation is desperate.

In a communication dated Feb. 9, one of our chaplains who has covered practically every area in Europe since V Day writes: "Seven million refugees are expected to enter the British and American zones from Czechoslovakia, Silesia, East Prussia, Rumania, Jugoslavia, and other countries. Three and a half million are expected to enter Bavaria. They will have nothing with them. No beds, very few clothes, no cooking utensils. — There will be 156 camps in Bavaria alone, which will be supported by the Lutheran and Catholic churches of Germany. — Some unusual sacrifices have been made by the people themselves in the way of foodstuffs and clothes. The cities have not been able to help, but the villages have done great things. In Bavaria 125,000 tons of potatoes were gathered — but you cannot live on potatoes alone. Switzerland has also undertaken to help the cause. A canton takes care of a German city. The canton of St. Gallen is adopting the city of Munich."

Another chaplain of our Church writes: "While serving over a period of three and one half months in Berlin, I met an American reporter who had been in town for a few days. As we drove down one of the main streets, he remarked that the people certainly were not starving. This remark showed the casual opinions of people who came to Berlin and passed judgment on what they saw on the main street. But if you want to see absolute need and want, you must see these people in their bombed-out living quarters. You can see the aged, and untold numbers of little children, the sick, the suffering, and dying. In many cases they were walking barefooted with bleeding feet. In the children's hospital it was estimated that 50 per cent of the children died because of lack of nourishment. The aged people died because they did not have the strength to walk the many miles for something to eat. As to the need for food to meet the present emergency there is no room for doubt."

President Truman's appeal to the American people to eat dark bread and less cake certainly would not have been made if the people of Europe had enough to eat. It is true that the U. S. Army has increased its allotment, but it is also true that the British authorities have been forced to decrease theirs. Then, too, it must be remembered that the food thus imported by the American and British armies is turned into regular commercial channels and becomes

available only for those who have the money to buy. But there are millions who have not the money to buy. These are especially the refugees expelled from their former homes, who are now trekking westward from Russian-controlled areas — homeless, unemployed, cold, hungry, sick, carrying all their worldly goods on their back or in little carts. Who is to provide food for these? Not the UNRRA, because the UNRRA limits its help to those who are not nationals of Axis countries.

The situation in the Russian Zone is veiled behind what Churchill in his speech at Fulton, Mo., called "the iron curtain" which separates eastern Europe from the west. Responsible Christian leaders tell us that in some of these areas there are districts in which infant mortality is so high that virtually no children under two years of age are living. And even in the American Zone, where little effort has been made to raise the daily ration above 1,550 calories, this amounts to a long-range starvation policy. 2,000 calories represent a minimum of food for a human being to remain well. It has been scientifically determined that the human system consumes 1,650 calories when lying in bed. Hence any activities on such a low diet must result in malnutrition and eventual starvation.

Are we well-fed Christian Americans — especially Lutherans — living in a country where rationing has been discontinued, going to do something about it?

We cannot escape the obligation, as far as within us lies, to feed and clothe as many of these millions of hungry and destitute fellow men as our resources permit.

Must we not see in this world crisis a time of testing for us? God is proving the sincerity of our love. Professing to be Christians and believing in the love of God for us and endeavoring throughout the Lenten Season to learn to love Him more ardently and follow more closely in His footsteps, can we turn a deaf ear to His injunction to "feed the hungry."

Our Church is calling to all members to take part in the collection for "Relief in Europe and Asia" which will be conducted in every congregation in our Synod during the coming weeks. God is calling upon us especially to bear on our hearts the suffering of fellow men, and particularly of those of the household of faith, whose lives have been ravaged by war.

Are we willing to enter into the experience of a living sacrifice, during this Lenten season?

Are we willing to identify ourselves with that great host of sufferers in Europe and Asia who are a part of the great family of God in the love of Him whose love for the world was manifested on Calvary?

Shall we be able to salve our conscience by putting into the Relief Collection envelope an amount which will not cause a ripple in our ordinary routine of life? Or shall we ask the Lord Jesus for an abundant measure of His grace, which will help us make a contribution that will constitute a truly sacrificial gift as an answer to a plea "in the name of Jesus Christ, our Savior, for the hungry, homeless, sick and weary, helpless and hopeless masses of fellow human beings."

For the

RELIEF COLLECTION COMMITTE
W. H. SCHLUETER, *Treasurer*

Toward Lutheran High Schools

By JOHN A. MUELLER, Detroit

One of the most gratifying as well as one of the most God-pleasing movements now evident in our beloved Missouri Synod is the movement toward the establishment of Lutheran high schools.

The need for such schools of secondary education has long been felt. Many boys and girls of yesteryear, now mothers and fathers with children of their own, are rejoicing in the fact that such Christian schools of higher learning, denied them in their youth, are being made available to their children.

It is significant that Almighty God, Lover of all men's souls, especially those of His lambs, should at this time cause the hearts of many to be warmed toward the establishment of such high schools.

The great World War II has not only ravaged the bodies of untold thousands of men and women, but has also left an indelible mark on an equal and perhaps greater number of immortal souls.

Law enforcement agencies agree that one inevitable result of war is the lowering of moral standards, causing chastity and purity to be relegated to new and lower levels. Look at the streamers emblazoned on daily newspapers. Vice, crime, and sex delinquency crowd out other news from the headlines. Murder and rape have become of daily occurrence.

Many public school educators admit that they are at a loss to stem the onrushing tide of moral corruption, especially among high school students, which threatens to engulf the youth of our day.

So now, as there is by the grace of God a new awakening toward our responsibilities over against the youth of our Church, and especially such of high school age, we ought to lay hold with might and main to further the cause of Christian secondary education throughout the land.

Synod, in its last convention assembled, has resolved to enter upon active support of a program of general education on a high school level; however, with the limitation that Synod in no wise contribute from its treasury for the erection and maintenance of such high schools.

This was truly a commendable first step on the part of Synod. Should not a second step, however, follow here? To *win* souls is one thing, to *keep* them is another. The Friend of all sinners is anxious that souls won be kept within the fold and that no expense be spared to keep them there. He Himself left the ninety and nine to go in search of the one that had strayed away, and sought it until it was found. Following His example, the Church certainly should make every effort to *keep* as well as to win. It doesn't seem to make good sense to spend all on *winning* and neglect the *keeping*.

It would seem that if Synod were to devote all or part of the proposed Centennial Thankoffering to assist in the establishment of Lutheran high schools throughout the land and thus help in keeping within the fold of the Savior the youth of our Church by helping to continue their Christian education in the most formative and impressionable period of their lives, the high school age, it would be laying a foundation for the propagation of the Church in the beginning of the second century of Synod's existence that the gates of hell could not overthrow.

Fellow Lutherans, by the grace of God the movement toward Lutheran high schools is under way. Let there be no curtailment because of indifference, lukewarmness, or failure of monetary support!

Faculty of Detroit Lutheran High School
At the end of the first semester of this institution

L. to r., top row: Ralph Brown, Kurt Biedermann, John Choitz, Alfred Freitag, Erwin Ruth. Front row: Ruth Metzger, Sarah Tornberg, Irene Janashek, E. W. Anderson

Forward, Foreign Missions!

By O. H. SCHMIDT, Executive Secretary, Foreign Mission Board

The return of peace makes us think with particular emphasis of the possibility of peace in connection with the world mission enterprise of the Church. During the war it was extremely difficult to maintain the working forces on the Foreign Mission field, and anything like expansion was practically out of the question. Now the tide has turned. Mission workers are again going out in a steady stream; others are ready and waiting to go. What a time for the Church to determine on forward movement in our Foreign Mission endeavor!

Theo. D. Martens

As to *China*, Missionaries Ziegler, Voss, and Martens have proceeded to the territory out of which our missionaries had to be repatriated under the Japanese occupation. On New Year's Day Missionaries Ziegler and Voss reached Hankow. They had traveled down the Yangtze River from Wanhsien by means of a Chinese junk. The story has been told in recent issues of the WITNESS.

And now there is a great big task ahead of us in China. Not only will attempts be made to re-establish our services in all the places where formerly our Church was active, but we shall also want to continue and to deepen the work in the fields that were newly occupied during the war, and we shall certainly want to surge forward into still other areas. We shall need to re-establish the seminary for the training of native pastors. We shall have to give much attention to the educational system. We shall desire to carry out the charity moves as far as that can well be done. But the main emphasis will be upon the preaching of the Word, both in respect to congregations and preaching stations where already some Christians have been gained and gathered and also through direct evangelistic approach to individuals and villages or other sections that have never had the Gospel brought to them before.

As to *India*, we may report that just at this writing the General Conference of our India missionaries is in session at Nagercoil, near the southern tip of India. By the grace of God our work in India was not disturbed a great deal by the war, although our missionaries had to contend with shortages of various materials. For India also reinforcements are coming in. There was a lapse of eight years, when no new missionaries could be sent out. Now the tide has turned in this respect also for India. At the present time much weight is being placed in India on compulsory elementary education. Our Church was always interested in education, and our missionaries are alert to the situation and are endeavoring to develop our educational system in India in the best possible fashion. Other expansion moves in India look to more intensive work in some of the larger urban areas. In addition, expeditions are plunging farther afield with the thought of reaching sections that have not been touched by the Gospel up to the present time. Care is being taken to build up an indigenous Church both in China and in India. In this fashion the growing nationalistic spirit might well be turned into channels of usefulness for the work of the Gospel, as the native members are trained to recognize and to assume responsibility for this work in an ever greater degree.

As to the *Philippine Islands*, the work has gotten under way quite nicely. The Army and Navy Commission maintains a service center in Manila, and Pastor Theo. D. Martens of Pittsburgh, Pa., was granted a year's leave of absence by his church so that he might take over this service center and lay the ground work for all our efforts in the Philippine Islands. Pastor Martens reached Manila on Dec. 6 and immediately plunged right into the work. His letters breathe a spirit of energy and overwhelming convictions of the need and of the possibility for work on the part of the Lutheran Church in the "Seven Thousand Emerald" field of those islands.

On March 17 the Rev. Alvaro Carino is to be commissioned, and he will then leave as quickly as possible for the Philippine Islands. The service is to take place in Immanuel Church in Chicago, and Dr. J. H. C. Fritz, who was largely instrumental in encouraging Rev. Carino in his theological studies, is to preach the sermon. Several other prospective mission workers for the Philippines are receiving specialized training for that work in the Mission Department of the Seminary right now, and other workers are to be called by the Board.

The Board is also giving serious consideration to the possibility of work in *Japan*. When St. Paul says that he is a debtor to all men, that would apply also to us at the present time. We who have the Gospel are debtors to those who do not have it; and when we think of Japan, we shall find ourselves under a particular constraint to attempt serious Gospel work also in that country. We note a widespread interest in this work among the membership of Synod. One congregation has already sent $1,000 in order to start the work in Japan. The Lord has also made available for us some manpower that might well be used, humanly speaking, for this endeavor. The Board of Foreign Missions decided on Feb. 21 to take the initial steps aiming at the establishment of mission work in Japan.

What do you say, kind reader? Shall we go forward with various mission plans? Shall we look upon the present time as a time of opportunity? Shall we catch something of the feeling of urgency, impelling us to redeem the time, with the thought that there may not be so much time left in which we can work? Shall we not go forward with this in all sincerity, gladly accepting the implications of the words "work" and "labor," not with an agonized straining as the galley slaves did of old under the sting of the lash, but as we shall want to do it under the compelling urgency of gratitude and of the need of those whom we might serve. If our Church was able to find several hundred men for the very necessary and very blessed work among the members of the armed forces of our country, shall we not be able to find workers in such numbers to make a real attempt at bringing the Gospel to these Asiatic nations? Will you not make this a matter of your earnest and persistent prayer?

Forward, then, with Foreign Missions!

Study of the Doctrinal Affirmation

The readers of the LUTHERAN WITNESS have been invited and urged a number of times to study the Doctrinal Affirmation. This document has been made accessible to all members of Synod, not only to the pastors and teachers, but also to the laymen. The intention and purpose of Synod is that all study it, so that they may be able to vote intelligently on its acceptance or rejection at the next convention of Synod in 1947. It is self-evident that one cannot vote wisely unless he has a thorough knowledge of the matter under discussion.

How can this objective be reached that a large number of the members of Synod become well acquainted with the Doctrinal Affirmation?

The following suggestions may be of value. In some congregations the Doctrinal Affirmation is studied regularly in the meetings of the various societies and in the voters' assembly. The pastor acts as leader and presents a chapter or two, sometimes only a part of a chapter, at a meeting, and all are given an opportunity to take part in the discussion, to ask questions and express their views.

Perhaps some pastors hesitate to read the Doctrinal Affirmation in meetings other than the voters' assembly. They fear the complaint: "This is dry stuff." But there is little ground for such concern. Also young people and women often show a lively interest in the doctrines of our Church and take an active part in the discussion of these doctrines. And this is as it ought to be. Experience teaches us that the discussion method awakens a lively interest and calls forth a keener attention than a mere reading would and leads people to a deeper understanding of the doctrines treated. Discussing the Doctrinal Affirmation in the various societies of the congregation is past the experimental stage, for it has been done in a number of congregations and has borne good fruit.

The Bible Study Committee of the Walther League has issued an edition which supplies notes on all the more important Bible texts quoted, also much discussion material. (We Affirm . . . I and II.)

We are living in times of much ignorance and confused thinking in spiritual matters. And the complaint is almost universal among the pastors of our Synod that our people are not as well indoctrinated and as familiar with the teachings of the Bible as they ought to be, especially in view of the troubled times and distressing conditions in which we live. Surely it is the will of our Lord that we become thoroughly grounded in spiritual knowledge and deeply rooted in the Word of God. The study of the Doctrinal Affirmation gives us a good opportunity to increase in knowledge in the things that are so dear to us and vital to our spiritual well-being.

G. J. MEYER, *Member*
Committee for Doctrinal Unity

A Layman of the U. L. C. A. Discusses Unity

Editorial Notes by TH. GRAEBNER, St. Louis, Mo.

These are properly observations of an innocent bystander, since the matter really concerns a criticism of the American Lutheran Church by a contributor to the *Lutheran Church Quarterly,* a magazine published by two theological faculties of the United Lutheran Church in America. The writer is Mr. Edward Rinderknecht, a Toledo lawyer and member of the union committee of his Church. His theme is the eventual union of the U. L. C. A. and the A. L. C. Briefly, he blames the conservatism of the A. L. C. for the failure of negotiations. But in the course of his remarks on the situation he sheds light on some events and attitudes recorded in recent church history.

He records a demand of the A. L. C. commission that the two bodies must reach an accord on the doctrine of the inspiration of the Scriptures and the practical questions of unionism and lodgism. Three years after the discussions were initiated, the Pittsburgh Agreement was adopted (in 1939) by the commissioners, and in 1940 by the two church bodies (U. L. C. A. and A. L. C.). The text of the Pittsburgh Agreement is reprinted. Its first paragraph is directed against secret societies, its second against unionism with the Reformed sects, and the third defines the doctrine of inspiration by virtue of which the Bible "is the Word of God," the Holy Spirit having "supplied the holy writers with content and fitting word," making it "in all its parts" "the Word of God." However, the A. L. C., while acknowledging the agreements reached, declared that as yet "circumstances do not make it possible to enter into pulpit and altar fellowship." Then came the U. L. C. A. meeting in Louisville (1942), which received an invitation from the A. L. C. to establish pulpit and altar fellowship. However, the writer records the disappointment of the convention when President Poppen of the A. L. C., present and invited to speak, had nothing to say about the union resolutions. "Later we learned that Dr. Reu had voiced the opinion that the establishment of pulpit and altar fellowship with the United Lutheran Church would constitute unionism and that the United Lutheran Church must have misunderstood the Mendota resolutions." And so, after ten years of negotiating, "we are no nearer to our goal than we were when we started."

In the rest of the article Mr. Rinderknecht makes clear that what the U. L. C. A. wants is organic union, "a merger of two or more general bodies into one." Under "unity" he understands "essential agreement or oneness." Not "agreement in doctrine and practice," as the term is used by the A. L. C.

Next he believes that there is "sufficient unity now between our two bodies." Now, Mr. R. knows very well that in the U. L. C. A. there are several prominent teachers and writers who definitely reject Verbal Inspiration. They denounced the Pittsburgh Agreement after its adoption by their body because "it teaches Verbal Inspiration." He knows likewise that the A. L. C. teaches Verbal Inspiration and is laboring towards complete uniformity on this point. Yet Mr. R. believes that there is "sufficient unity now."

"Let us unite our churches, and unity will take care of itself." "Unity is essentially agreement, and agreement is usually the result of give and take." He speaks of his experience as a lawyer: "Whenever each party is willing to see the other party's point of view and to make some concessions, to give a little and take a little, it is not difficult to reach an agreement."

"We thought we had satisfied them when we joined in adopting the Pittsburgh Agreement. Then we were told that there was still something more." (A reference to the A. L. C. resolution which said that there will be no unity unless the terms of the Pittsburgh Agreement are carried out in church life.)

He bitterly complains of the action of Pres. H. L. Yochum of the A. L. Conference, who, at a meeting in Toledo, recently discussed 15 obstacles to union with the U. L. C. A. — "more even, I believe, than Dr. Theodore Graebner, of the Missouri Synod, was able to marshal in his book *The Problem of Lutheran Union.*"

Next he declares that as for further statements of doctrine, "we decline to join with the A. L. C. or any other Lutheran body in the formation and adoption of such statements and declarations."

Now, this is the situation, as of March, 1946:

We know areas in which the U. L. C. A. pastors and congregations repudiate such Liberalism, as we repudiate it.

We know laymen of some prominence, who by private and public testimony are supporting those pastors and theologians in the U. L. C. A. who represent a strict, confessional position not only in the great fundamental doctrines — in which certainly Mr. Rinderknecht accepts the Lutheran position — but in all matters clearly revealed in the Scriptures. The trouble with the U. L. C. A. is the provision in its constitution which makes the disciplining for error in each District Synod that Synod's private concern. The basis of union in 1918 was an agreement to differ, something we could never acknowledge, since we know of no open questions in matters clearly revealed in Scripture — whether they concern doctrines of the first importance or the so-called non-fundamentals.* Promoters of an easy peace like Mr. Rinderknecht should know that they will find the Missouri Synod an unbroken rank in opposition to the idea of a union based on a willingness "to make some concessions, to give a little and take a little." But it is worth while to know how a portion of the U. L. C. A. thinks, even if it be a diminishing portion.

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* Our position is that "non-fundamentals may be divisive when these concern a doctrine or historical statement clearly set forth [in Scriptures] but consistently ignored or denied in the public doctrine of a religious body." (*The Historic Lutheran Position in Non-Fundamentals,* page 27.)

An Urgent Call for More Teachers

By A. C. STELLHORN, Secretary of Schools

The Lord has heard the prayers of His people in behalf of the Christian education of the youth. An increase of activity toward the better indoctrination and training of children is particularly apparent in the almost incredible determination of congregations and pastors to establish full-time Christian schools. During the year just past we received no less than 120 reports of contemplated and in part already opened new parochial schools. The reports continue to come in at the same rate during the present year. Schools are being opened in the most unexpected places and despite the well-known teacher shortage.

Precisely at the time that our schools are expanding, we do not have the teachers to man them. Why not? We needed teachers, but let others furnish them. Many a congregation has continually employed teachers, but never furnished any. As a result we have a great teacher shortage, and it becomes necessary to send out urgent calls for extra help.

For the coming school year our teachers' colleges will supply the following approximate number of graduates: River Forest: 12 men, 13 women; Seward: 5 men (Seniors), 5 men, 8 women (Juniors). Total, 22 men and 21 women.

For and during the present school year River Forest furnished 45 graduates (31 men and 14 women); Seward, 13 graduates (7 men and 6 women) — a total of 38 men and 20 women.

The question arises: How soon will the teachers' colleges be able to furnish more graduates? This cannot be definitely predicted, but the increase should begin next year and be considerable in two years. In three years we should have an ample supply. Not counting some 65 students now teaching, we have: Juniors, who would ordinarily graduate with four years of college in 1947, 40; Sophomores, in 1948, 92; Freshmen, in 1949, 141. So the future appears brighter.

In addition to the graduates, the teachers' colleges and Concordia Seminary in St. Louis will furnish quite a number of supply students. This year's number has not as yet been determined. Last year the number was about 110, 45 of these being two-year St. Louis men and 65 male and female teacher students. Furthermore, some of the vicars (three-year men) of both St. Louis and Springfield will also teach school.

But all this does not meet the demand for teachers. *It is estimated that we shall have to find 150 additional persons able and willing to help out in the emergency or to engage permanently in the work of our schools.*

It is suggested, therefore, first of all,

that congregations find their own teachers if not supplied by the institutions — a good man who is temporarily out of office or one of the numerous teacher graduates of the last ten or twenty years who during the depression did not receive a call and is not engaged in our schools. For a temporary position let congregations consider retired teachers or pastors, former teacher or theological students, former women teachers of our schools or women graduates of our teachers' colleges, Lutheran public school teachers or former teachers, and other suitable persons who are members of our congregations. High school graduates, both boys and girls, should be advised to take an introductory summer course at Seward or River Forest, help out in schools the coming year, and, if they so desire, finish their courses at the teachers' colleges.

Any available person not employed by the local congregation should apply or be reported to the District Board of Education or Superintendent, or to Synod's Teachers Bureau, 3558 S. Jefferson Ave., St. Louis 18, Mo. To this Bureau the District Board or Superintendent will also report any surplus applicants. Our aim should be to supply the local congregation first, the District next, and Synod last.

Though taking last place, the synodical requirement is quite extensive. Both District officials and congregations constantly appeal to the School Office or Teachers Bureau (connected with the former) for teachers. Cases are multiplying where congregations apply also for experienced women teachers already engaged in our schools, and we are helpless, since we are not informed on those who would welcome a change of position. Here, again, let these teachers first apply to the District officials, unless they desire to be located in another District. The synodical Teachers Bureau would welcome a large number of prospective teachers, particularly of the classifications given a few paragraphs back.

It will not do merely to call teachers from place to place. During the past year 193 teacher installations were reported. Thirty-two of these were installations of candidates, thirteen of teachers reclaimed, and three of teachers from the Wisconsin Synod. This leaves 146 regular male teachers who were transferred from one school to another, or 10 per cent of the total number of male teachers. The changes among all other classes of teachers — teaching pastors, women teachers, supply students — were probably still more numerous, making the total turnover very considerable.

A Confirmation Prayer

This child now stands before Thy shrine
And humbly makes his vow
Faithful to be, yea unto death.
We pray receive him now.

O faithful Shepherd, gather him
Into Thy fold today,
And guard him from the snares of sin
That he may never stray.

Then help him, Lord, to keep the faith,
That he remain Thine own.
And when he stands at death's dark door,
Lead Thou him safely home.

La Fayette, Ind. MRS. GEORGE PFROMMER

From a Pocket Notebook

From Inlet, Quebec, it is about 12 miles to High Falls, but the country is so rough that Pastor W. H. Mundinger travels 48 miles, 20 by snowmobile, the remaining 28 by car, sleigh, and on foot, and the round trip takes three days. As we rehearse the pioneer labors of the founders, let us not fail to appreciate our present Wynekens, Sievers, Craemers. . . . The office of the Chief of Chaplains requested the original of our frontispiece of July 17 ("Service on Okinawa") and had a copy made for the files at headquarters. . . . "A thorough careful consideration of cause and effect and of the intricate, and fateful, and fruitful correspondences in the processes of life must convince any clear-headed unprejudiced thinker that the results obtained by contact between living matter and its environment are just as purposive as the results obtained by contact between piano keys and a player's fingers — must convince him that the living matter was just as intelligently and presciently prepared to give forth the music of life under the touch of food, and sunlight, and air as a piano is intelligently and presciently prepared to give forth music when touched by a player's fingers." Macfie, *Science Rediscovers God*, p. 263. . . . A white carnation to Immanuel School of Mount Clemens, Mich., whose 37 pupils in 12 school months have collected the sum of $401.99 for missions. This is a one-room school. . . . The second smear of Martin Luther offered by *Time* within recent months causes Rev. G. Pfeiffer of New Jersey to wonder "whether it is not just another dirty magazine." Not dirty, but notoriously inexact in its reporting. We have long ago shifted to *Newsweek*. . . . One of our Lutheran cadets at West Point heard the Navy Band play Bach's "Jesu, Joy of Man's Desiring" at a memorial service after President Roosevelt's death. . . . We never fail to read the *Circuit Rider*, which Visitor G. H. Hentschel publishes for his District at the foot of Lake Michigan. Sometimes he gets off Circuit business, as when he comments on the cause of Harry Hopkins' death: "When 'quacks' begin to cure cancer, while the 'accepted' system of treatment fails in the case of a patient who was financially able to avail himself of the most advanced methods of treating this scourge of mankind, then, of course, it's better not to tell the long-suffering public too much!" . . . On the Chicago North Side, St. Luke's Church (the Rev. A. R. Kretzmann, pastor) has a new improved edition of the "Welcome Card"; 2,000 were used within two months. . . . The Rev. Arthur A. Yoss of Riverside, Ill., checked up on the Chicago *Tribune's* three-quarter column review of the new Revised Standard N. T. and discovers that the reviewer had gotten hold of Goodspeed's translation published more than 20 years ago! . . . Pastor H. T. Rosenberg of Parkersburg, W. Va., was lately asked for an entire sermon manuscript by the Parkersburg *News*. St. Paul's Church is holding the fort for our Synod in West Virginia, and its new church edifice will receive help from the L. W. M. L. of Ohio. . . . The question has recently been asked whether the *Converted Catholic Magazine*, published at 229 West 48th St., New York 19, N. Y., is reliable. The answer is definitely yes. It is edited by experts on the Roman Catholic question. . . . Grace Church at Lewiston, Me., is our outpost in the Pine Tree State. Pastor Edgar Fehlau reports on a union service, Christian-Hebrew, of a local synagog and the Universalist church, the Rabbi presiding. A hint that we are not unnecessary in Lewiston. . . . The pamphlet printed by Holy Cross, Saginaw, in preparation for its church building campaign, aiming at $200,000, is a neat printing job, worthy of the well-written text. . . . The *Macedonian*, issued for the English District congregations of Southern California by the Rev. Woodrow Kurth, will be a treasure trove for the future historian of our work on the West Coast as it was during the difficult Forties. . . . A young Lutheran sergeant writing from Germany remembers in Augsburg that here Martin Luther "gave one of his immortal sermons known as the Augsburg confession." Another reason for that new pocket edition of the Hymnal which, we are informed, will contain the full text of the Augsburg Confession. . . . If somewhat weak in his history, this lad, whose religious home background was nil, rejoices in his Lutheran faith and is happy to report that the Allied Military Government has restored street names honoring Luther and the Reformers which had been erased by the Nazi government. . . . Our Cardinal came back, not for reception festivities, but for burial. Looking back to the experience, we can honestly say we prefer to have had him come back alive.

G.

Lutheran Veterans Organize

At a meeting of Lutheran Veterans of World War II, held at the Lutheran Center, Milwaukee, on Sunday, March 3, the following resolution was adopted: "That an organziation for Lutheran Veterans of World War II, in Milwaukee County, within the Synodical Conference of the Lutheran Church, should be formed in this city."

Temporary officers were elected and a constitution adopted. The name of the organization is to be *"Lutheran Veterans' Organization of World War II" (Synodical Conference)* of Milwaukee County."

The purposes of this organization, as stated in the constitution, are as follows: 1. To unite all Lutheran Veterans in Milwaukee County, within the Synodical Conference, into one body and thus establish a closer outward union between them. 2. To foster Christian love and fellowship, and to provide wholesome recreation for its members. 3. To assist in whatever way possible, the widow and/or children of any Lutheran Veteran of Milwaukee County, within the Synodical Conference, who lost his life while in the service or after his return to civilian life. 4. To encourage the support of charitable endeavors within the Lutheran Church (Synodical Conference).

Chaplains in Graduate School, Concordia Seminary, St. Louis
Reading from left to right: Chaplain (Major) W. Harry Krieger, Chaplain (Lt. Col.) Edward G. Deffner, Chaplain (Capt.) Paul H. Heitman, Chaplain (Capt.) Roland K. Lemke, Chaplain (Capt.) John W. Grapatin, Chaplain (Lt. Col.) Albert A. Behnke, Chaplain (Major) Carl T. Schmidt, Chaplain (Capt.) George W. Kautz

Those of us who have been instrumental in the formation of this organization have high hopes that some day it will become at least State-wide, if not national.

ROBERT C. GESCH
Secretary, pro tem
2322 North 81st St.
Wauwatosa 13, Wis.

Chaplains at Seminary

That our chaplains have a great desire to turn their vast and invaluable military experience to the best use of the Church is evidenced by the large number whose status is making it possible for them to further their education by attending various universities. A group of eight chaplains are attending Concordia Seminary at St. Louis, and many more would have enrolled had it been possible to obtain housing for their families. The chaplains at Concordia Seminary represent a cross section of all foreign theaters of operation. Chaplain Krieger served, among other places, at Bataan and in Japan. Chaplain Deffner served in the Panama Defense Zone. Chaplain Lemke served in Alaska, Oahu, T. H., Ie Shima, and the Okinawa Group. Chaplain Heitmann served mainly in France. Chaplain Grapatin served in Africa, the Anzio Beachhead, Italy, France, and Germany. Chaplain Behnke served in France and Belgium. Chaplain Kautz served in Africa and Italy. Chaplain Schmidt served in Italy, briefly in Germany, and then on the Island of Trinidad, B. W. I. C. T. S.

Our Church in Sao Paulo, Brazil

I. The Metropolis

Sao Paulo, second city of Brazil, population 1,300,000, is located about 2,000 feet above sea level, some 200 miles southwest of Rio de Janeiro. With its wide avenues, modern public buildings, skyscrapers, and fantastic illumination, it has been called "Los Angeles of the South." Its schools culminate in a university. It is the most important industrial center, the heart of Brazil.

Here we have a small Lutheran congregation. In 1930 the Rev. R. Hasse, now the President of the Brazilian District, began to serve the Lutherans in Sao Paulo from Rio. In 1931 the undersigned was called as the first resident pastor, and in July, 1932, fifty-three people organized the first Lutheran congregation in this city. Today this congregation numbers 309 souls. A few years later a second congregation was organized, which today has 190 members. Four mission stations in the interior of the state were soon added to our parish, so that now the whole parish has 1,094 baptized members.

One of our chief difficulties was the lack of places of worship. With the help of the mother church we acquired property in three different suburbs. In a fourth we are still renting, as also in the central part of the city. Another difficulty was the compulsory use of the Portuguese language in our services, which is not understood by our older Germans. The calling of a second missionary made possible the establishment of two Lutheran schools in this metropolis, the one being located in the suburb of Indianapolis, with an enrollment of 135 pupils, and the other, in Moinho Velho, with 110 pupils. But for the expansion of our work here and in the interior of the state we ought to have at least ten active missionaries.

Sao Paulo H. KLENKE

Sao Paulo, Brazil. Panoramic View of the Great Metropolis
The highways lead to fine agricultural areas in which our missionaries are building up new congregations

Youth Rally at Sao Paulo, Brazil, October, 1945
In center, the Rev. H. Klenke. Note the large proportion of boys

Valparaiso University

A new peak in enrollment has been reached at Valparaiso (Ind.) University. 958 students were registered by the close of the registration period for the second semester, according to figures released from the office of Albert G. Scribner, registrar.

A student body of 958 at Valparaiso University is an increase of over 60 per cent above the highest enrollment

achieved in the past twenty years, excepting the past semester, when the enrollment totaled 725. 308 of this semester's students are veterans, including nine former chaplains and thirteen former servicewomen.

Further announcement was made by Scribner that Valparaiso University has been granted a complete dormitory unit from property being distributed by the Chicago office of the Federal Public Housing Authority. The granting of the unit to Valparaiso affords a considerable lift in the university's efforts to provide for veterans already enrolling for next fall. The building will be installed on university property by that time.

The former Lutheran chaplains enrolled at Valparaiso for refresher courses before returning to the active ministry are Wilfred J. Schnedler, who has been appointed as the university veterans' counselor; Albert T. Bostelmann, Gerhardt J. Gerike, Walter Hartman, Fred R. Lammert, William G. Mehringer, Russell Prohl, Edgar L. Robinson, and Carl F. Spaude.

L. SOHN

Chaplains Enrolled at Valparaiso University
Seated, l. to r.: Edgar L. Robinson, Wilfred J. Schnedler, William G. Mehringer, Walter Hartmann. Standing, l. to r.: Carl F. Spaude, Russell C. Prahl, Albert T. Bostelmann, Fred R. Lammert, Gerhardt J. C. Gerike

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Martin M. Telle, P. em. (Jan. 30, 1946), was born in Uniontown, Mo., the son of Andrew Telle and Sarah, nee Noennig. Confirmed by Pastor W. G. Polack, he was one of the first students of Saint Paul's College, Concordia, Mo., completed his pre-theological course at Fort Wayne, and graduated in St. Louis in 1892. For seven years he served in Kansas City, Kans., eight years at Gordonville, and thirteen years in church and school at Kimmswick (Beck), Mo. Failing health compelled him to resign in 1920 and to seek secular employment in St. Louis.

His mortal remains were laid to rest on Feb. 2, 1946, his pastor, the undersigned, preaching on John 17:24. His death is mourned by his wife, Martha, nee Schaefer, three daughters, two sons, and twelve grandchildren. PAUL KOENIG

The Rev. L. Stuebe (d. March 3, 1946), son of Ludwig and Sophia Broecker Stuebe, born near Milwaukee, Dec. 23, 1876, attended Concordia College, Milwaukee, and graduated from our St. Louis Seminary in 1900. He was ordained on Aug. 12 of that year in Blooming, Oreg., by the Rev. W. H. Behrens, and in the next ten years was active as a traveling missionary, teaching school in his home congregation. From 1909 to 1918 he was the President of the Oregon and Washington District. In 1930 he was called to Strasburg in Central Illinois, again being installed by W. H. Behrens, at that time professor in Springfiel. — On July 31, 1901, he married Martha Schoknecht of Milwaukee, who with their five children, among them the Revs. John and Martin Stuebe, and four grandchildren survives him. — Funeral services were held in Strasburg on Ash Wednesday, Mar. 6, the Rev. J. Hartmeister officiating. The body was taken to Oregon for burial. More than $300 were given as memorial wreaths in tribute to him.

MELVIN L. DAKE

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Proceedings Southern Nebraska District, 1945. 70 pages, 6×9. 50 cents.

It is a pleasure to read a report of constructive and progressive labors, yet conservative in the best sense, of a District typical of the Middle West. The Southern Nebraska District divides its larger interest equally between missions and education, but has time for District history and archives. It received more than $13,000 for LUTHERAN WITNESS subscriptions in 1944. The essay was read by Prof. G. Viehweg on the subject of the doctrine of Creation. The six days' work is discussed with some detail, and there is interesting comment on the Copernican system. The essay is followed by a good bibliography. G.

Winning the World for Christ. Lessons in Religion for Part-Time Schools. Teacher's Manual No. 7-B. Concordia Publishing House, St. Louis, Mo. Manual, 25 cts.; Test Sheets, 15 cts.

This publication consists of a teacher's manual which the instructor is to use in preparing the lesson and of sheets for the pupils, each one of which contains from 10 to 14 questions on the lesson, together with a small map and a Biblical narrative on the reverse side of the sheet. In this part of the publication chapters 13 to 28 of the Book of Acts are treated. S.

Miscellaneous

Installations

PASTORS

Commissioned:

Hansel, W. H., as missionary in the Oklahoma District by J. F. Schulz, 1. Adv. Sun., Dec. 2.

Frank, Walmar, in Grace Church, Tulsa, Okla., as missionary at large in the Oklahoma District by Karl Frese, Sept. Sun., Feb. 17.

Installed:

Wolter, Henry, in Pilgrim Congregation, Chicago, Ill., by H. E. Brauer, 3. Sun. p. Epiph., Jan. 27.

Buhl, Walter R., in St. Paul's Congregation, Boaz, Wis., by E. H. Schmidt, 4. Sun. p. Epiph., Feb. 3.

Bannon, Robert, in Redeemer Congregation, Dearborn, Mich., by H. F. Hensick, Sept. Sun., Feb. 17.

Knoernschild, E., in Grace Congregation, Lancaster, Calif., by Clifford T. Voge, Sept. Sun., Feb. 17.

Streit, John C., in Covenant Congregation, Detroit, Mich., by H. R. Wacker, Sept. Sun., Feb. 17.

Bauermeister, J. F., in St. Stephen's Congregation Chicago, Ill., by Oscar Fedder, Sexa. Sun., Feb. 24.

Dautenhahn, Theodore, in Immanuel Congregation, Springfield, Ill., by W. A. Baepler, Sexa. Sun., Feb. 24.

Hagemann, H. D., in Grace Congregation, Hudson, and in Mount Calvary Congregation, Fort Lupton, Colo., by M. E. Nees, Sexa. Sun., Feb. 24.

Panning, Paul H., in Trinity Congregation, Carver, Minn., by R. J. Mueller, Sexa. Sun., Feb. 24.

Schauland, H., in the Negro Congregation, Omaha, Nebr., by O. W. Wehrmann, Sexa. Sun., Feb. 24.

Schrein, C. F., in Immanuel Congregation, Sterling, Nebr., by Jos. Gerken, Sexa. Sun., Feb. 24.

Schlegelmilch, O. R., in Emanuel Congregation, Tipton, Ind., by L. A. Buuck, Sexa. Sun., Feb. 24.

Vomhof, A. F., in St. John's Congregation, Winsted, Minn., by Theo. Melinat, Sexa. Sun., Feb. 24.

Krug, W. P., in Zion Congregation, New Palestine, Ind., by H. L. Krueckeberg, Quin. Sun., March 3.

Lemke, L. J., in St. Paul's Congregation, Foley, and in St. John's Congregation, Popple Creek, Minn., by Wm. Petzke, Quin. Sun., March 3.

Metzdorf, E. D., in St. Paul's Congregation, Columbus, Ind., by W. V. Neuendorf, Quin. Sun., March 3.

Porisch, Paul, in Zion Congregation, Iona, and in Trinity Congregation, Slayton, Minn., by H. W. Brill, Quin. Sun., March 3.

Vogel, T. J., in St. John's Congregation, Wilcox, Nebr., by Paul E. Bussert, Quin. Sun., March 3.

TEACHERS

Eggerding, Roland, in Epiphany Congregation, as professor in the Lutheran High School, Racine, Wis., by Edwin Jaster, 4. Sun. p. Epiph., Feb. 3.

Sturm, W. H., in Trinity Congregation, Red Bud, Ill., by Martin H. Clausen, Sept. Sun., Feb. 17.

Robinson, John W., in Bethlehem Congregation, Bremen, Kans., by Paul W. Ludwig, Quin. Sun., March 3.

Dedications

Fort Worth, Tex. (P. W. Heckmann). The new parish hall of Zion Congregation, 3. Sun. p. Epiph., Jan. 27.

Wilmington, Ill. (G. R. Mackensen). The new chapel of Grace, Congregation, Sexa. Sun., Feb. 24.

Conference Meetings

Pastors':

Blue Valley, S. Nebr. Dist., April 29 (9:30 A. M.), 30, in St. Peter's Church (Rev. L. Vogel), Davenport, Nebr. Conference sermon: K. Schaaf; alternates: C. Schrein, B. Schwarz. — A. G. AHLMAN, *Sec.*

Teachers':

Southern Nebraska, April 15 (2 P. M.)—17, in Grand Island. — A. EISMANN, *Sec.*

Acceptance of Call

Teacher Arthur L. Miller, Chicago, Ill., has accepted the call as Executive Secretary for the Board for Parish Education. — L. J. DIERKER, *Secretary.*

Synodical Conventions

The Texas District of Synod will meet April 22 (opening service at 8 P. M.) to 26 in Trinity Church, Houston, Tex., Rev. Oliver R. Harms, pastor. Essay: The Papacy (with emphasis on present-day activities). Essayist: Dr. Theo. Hoyer, St. Louis. — PAUL C. EIFERT, *Secretary.*

The synodical convention of *The Oklahoma District* of Synod will be held May 20 to 24 in Tulsa. Essay: Grace. Essayist: Prof. Theo. Hoyer, D. D. — A. J. BRASE, *Secretary.*

The Evangelical Lutheran Synodical Conference of North America

will meet for its thirty-ninth convention August 6—9 at Milwaukee, Wis., in response to an invitation by St. Matthew Church, Rev. Arthur F. Halboth, pastor. All overtures must be in the hands of the chairman, Rev. E. Benj. Schlueter, 904 Nebraska St., Oshkosh, Wis., by July 1 in order to be included in the convention's printed agenda, copies of which will be mailed to each delegate prior to the meeting. Details in regard to the convention will be published later. — GEORGE V. SCHICK, *Secretary.*

Call for Candidates for the Presidency at Concordia College, St. Paul, Minn.

Since Dr. Martin Graebner has requested to be relieved of the presidency of Concordia College, St. Paul, Minn., the local Board of Control with the approval of the Board of Directors herewith asks all congregations of Synod to place in nomination men qualified for this posion, which includes also the teaching of religion.

Candidates should be willing to acquire 24 credits in Education in order to qualify as principal of the high school department.

By May 1 all nominations and characterizations should be in the hands of F. J. SELTZ, *Secretary, Board of Control,* 687 Lafond Ave., St. Paul 4, Minn.

Election Results

Since Dr. Lewis W. Spitz declined the call to the office of President at Concordia College, Fort Wayne, Ind., the electoral board of the institution met in a duly called meeting on March 11 and elected *Prof. Albert E. Meyer, M. A.,* Concordia Collegiate Institute, Bronxville, N. Y., for the office of president.

In the same meeting *Prof. A. W. Reese, M. A.,* was called for the professorship in Latin and Greek. — ELECTORAL BOARD FOR CONCORDIA COLLEGE, PAUL L. DANNENFELDT, *Secretary,* Fort Wayne, Ind.

Announcements

Pastor W. H. Dau, Aurora, Ind., has been appointed Visitor of Circuit "Q" of the Central District in place of Pastor O. Schlegelmilch, who has accepted a call into another circuit. — W. F. LICHTSINN, *President of Central District.*

Rev. C. Fred Goetze of Hammond, Ind., formerly a pastor of the American Lutheran Church, has made application with the undersigned for membership in our Synod. — HERMAN W. BARTELS, *President of the English District.*

Wanted

Church *pews* for a mission congregation. If any congregation has such for sale or donation, kindly inform REV. W. KOELPIN, Mosinee, Wis.

If anyone knows of a church that is disposing of its *organ,* please communicate with PAUL H. SALL, 9020 32d Ave., Southwest, Seattle 6, Wash.

Anyone having or knowing of a used *orgatron* for sale is asked to contact REV. F. W. RITTHAMEL, 4310 W. Graham 3, Seattle 6, Wash.

15 or 20 used *Sunday School Hymnals* with notes for use in a mission congregation. The undersigned will be more than happy to pay express charges. Write to PASTOR J. H. BEIDERWIEDEN, 409 E. Main, Washington, Iowa.

Needed

Seventy-five *Sunday School Hymnals* are needed at once for a mission that has blossomed. Write and send them to ALLAN HART JAHSMANN, *Pastor,* 467 Kenilworth, Warren, Ohio.

Calendar of District Conventions 1946

April 23—26 — Texas District: Houston, Tex. Essay: ——. Essayist: Dr. Theo. Hoyer.

May 20—24 — Oklahoma District: Tulsa, Okla. Essay: Grace. Essayist: Dr. Theo. Hoyer.

May 27—31 — North Dakota District: Bismarck, N. Dak. Essay: Temptations. Essayist: Dr. R. Caemmerer.

May 27—31 — South Dakota District: Milbank, S. Dak. Essay: ——. Essayist: Prof. E. E. Foelber, M. A.

June 4—7 — Ontario District: Locksley, Ont., Can.: Essay: Preservation. Essayist: Prof. Paul Bente.

June 11—13 — Southeastern District: Hickory, N. C. Essay: The Means of Grace. Essayist: Rev. E. E. Pieplow.

June 11—14 — English District: River Forest, Ill. Essay: Sanctification. Essayist: Rev. R. L. Sommer.

June 11—14 — Oregon and Washington District: Portland, Oreg. Essay: The Deluge. Essayist: Prof. A. M. Rehwinkel.

June 17—20 — California and Nevada District: Lodi, Calif. Essay: God — Nature and Attributes. Essayist: Dr. R. Caemmerer.

June 17—20 — Michigan District: Frankenmuth, Mich. Essay: Luther's Catechism, and: The Unity of the Spirit in the Bond of Peace. Essayists: Rev. L. H. Koehler and Rev. L. F. Knight.

June 17—21 — Minnesota District: St. Paul, Minn. Essay: Church Discipline. Essayist: Prof. Edgar J. Otto.

June 17—21 — Northern Illinois District: River Forest, Ill. Essay: Sin. Essayist: Rev. Theo. Nickel.

June 17—21 — Western District: St. Louis, Mo. Essay: Christian Schools. Essayist: Prof. A. C. Repp.

June 17—21 — North Wisconsin District: Antigo, Wis. Essay: ——. Essayist: ——.

June 23—27 — Southern California District: ——. Essay: God — Nature and Attributes. Essayist: Dr. R. Caemmerer.

June 24—27 — Atlantic District: Bronxville, N. Y. Essay: ——. Essayist: ——.

June 24—28 — Central District: Fort Wayne, Ind. Essay: Office of the Keys (concl.), and: Repentance. Essayists: The Revs. C. C. Stephan and Karl H. Ehlers.

June 24—28 — Eastern District: Angola, N. Y. Essay: Christian Training of Youth. Essayist: Rev. H. E. Plehn.

June 24—28 — South Wisconsin District: Concordia College, Milwaukee, Wis. Essay: Bible Interpretation. Essayist: Rev. Victor Mennicke.

July 1—5 — Alberta and British Columbia District and Manitoba and Saskatchewan District (Jubilee Convention): Edmonton, Can. Essay: Doctrine — True and False. Essayist: Prof. W. A. Baepler.

August 6—9 — Colorado District: Brighton, Colo. Essay: Church and State. Essayist: Dr. Theo. Hoyer.

August 12—16 — Southern Nebraska District: Seward, Nebr. Essay: Justification. Essayist: Dr. W. Arndt.

August 12—16 — Iowa District East: Waterloo, Iowa. Essay: ——. Essayist: ——.

August 18—23 — Iowa District West: Lake Okoboji, Milford, Iowa. Essay: The Gospel. Essayist: Dr. J. H. C. Fritz.

August 19—23 — Kansas District: Winfield, Kans. Essay: ——. Essayist: ——.

August 19—23 — Northern Nebraska District: Seward, Nebr. Essay: Synergism. Essayist: ——.

August 20—23 — Southern District: New Orleans, La. Essay: The Lord's Supper. Essayist: Rev. F. R. Zucker.

October 6—11 — Central Illinois District: Bloomington, Ill. Essay: The Sacraments. Essayist: Rev. A. E. Neitzel.

October 8—10 — Montana District: Lewistown, Mont. Essay: Church Fellowship. Essayist: Rev. A. H. Grumm.

October 21—24 — Southern Illinois District: At ——. Essay: ——. Essayist: ——.

J. W. BEHNKEN

February Contributions Sent Direct to the Treasurer

(Because of their great number, receipts for the following purposes will not be *publicly* acknowledged: Army and Navy, Peace Thankoffering, European Relief)

N. N., Sacramento, Calif., missionary work in the U. S. A., $10.00. In Memory of Rev. Martin M. Telle, Rev. B. J. Otte, Board of Support, 1.00; Rev. Albert J. F. Meier, Pension Contingent Fund, 2.00. Kreft Sisters, Schools in Alleppey Dist., India, 5.00. N. N., Wisconsin, Mission: India 5.00; China 5.00; Africa 5.00; Germany 5.00; Army and Navy Commission 8.00. J. C. Brauer, Mission, 300.00; The Lutheran Hour 25.00. Concordia Teachers College Students, River Forest, Ill., South American Missions, 25.73. Trinity S. S., Centralia, Ill., African Missions, 5.37. In Memory of Mrs. E. A. L. Treu, Pension Contingent Fund, Carl Schmidt, 5.00; Mrs. Norma Wenzel 4.00. Fred W. Stolte in Memory of Mrs. Margaret Stolte, Foreign Mission, 74.00; Home Missions 74.00. New Orleans Teachers' Conference in Memory of Paul Moerbe, Pension Contingent Fund, 17.00. H. S. Weebold, Lutheran Hour, 50.00. Per Foreign Mission Office: Mr. Jakel, Foreign Missions, 30.00; A Friend of Missions, Tucson, Ariz., Catechist in India, 40.00; Foreign Mission Ladies' Aid, St. Louis, Mo., Nurse, India, 50.00; Amelia Doctor in Memory of Martha Benning, Zenana Work in India, 10.00.

Legacies and Bequests: Rev. Paul and Lydia Czamanske $100.54.

W. H. SCHLUETER, Treas.

Changes of Address

Pastors:

Behning, H., 2619 W. New York St., Indianapolis, Ind.
Behnken, Victor L., 137 S. Pine St., Orange, Calif.
Brohm, Edgar H., 3126 22d St., San Francisco 10, Calif.
Charles, Lester L., 418 E. Gum St., Evansville, Ind.
Eickhoff, Lewis E., 5951 Marwinette Ave., St. Louis 16, Mo.
Elser, John G., 1321 Belle Pl., Fort Worth 7, Tex.
Franke, M. E., R. D. 2, Box 14, Accident, Md.
Hafemann, Donald V., 1606 E. First St., Austin, Tex.
Hahn, Edwin W., 1131 Vermont St., Quincy, Ill.
Heyne, E. T., Jr., 714 E St. N. W., Ardmore, Okla.
Juengel, Th. H., *P. em.,* 3062 N. 37th St., Kansas City, Kans.
Kautz, Geo. W., 6625A Devonshire Ave., St. Louis 9, Mo.
Kennell, W. G., 7 Gonzalez Court, Pensacola, Fla.
Kretzschmar, J. H., 4708 28th Ave. S., Minneapolis 6, Minn.
Lang, Samuel G., Coromandel, Kolar Gold Fields, Mysore State, So. India
Meyer, O. D., Bethlehem Orphan Home, 5413 N. Peters St., New Orleans 17, La.
Nerger, Edwin A., 1126 Barr St., Fort Wayne 2, Ind.
Passow, E. M., Luth. Service Center, 315½ N. Main St., Santa Ana, Calif.
Popp, A. O., Julesburg, Colo.
Priester, P. C., 326 N. Centre St., Cumberland, Md.
Reinke, Leonard, Cedar St., New Lenox, Ill.
Riedel, Robert J., 35 Troutman St., Brooklyn 6, N. Y.
Schmidt, Theo., 6157 Gambleton Place, St. Louis 14, Mo.
Schrader, Carl W., 14 N. Church St., Belleville, Ill.
Schwieger, Floyd J., R. 7, Fort Wayne, Ind.
Shibata, George, 810 Hawthorne, Minneapolis 3, Minn.
Stelzer, Wilbert W., 7137 Vandeman St., Houston 12, Tex.
Vogel, Theo. J., Wilcox, Nebr.
Wolter, H. G., 4630 N. Kenmore Ave., Chicago 40, Ill.
Young, Ralph, 419 S. Ninth St., Chickasha, Okla.

Teachers:

Boettcher, W. C., 1630 Division St., Muskegon, Mich.
Groenke, Paul H., 1627 W. Madison St., Ottawa, Ill.
Kaiser, Herbert E., 41 Beyne St., Mount Clemens, Mich.
Robinson, John W., R. 1, Bremen, Kans.
Trinklein, Fred, 829 Second St., Alva, Okla.

THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

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All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Monday of the week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

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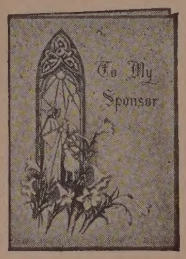
For the Palm Sunday and Easter Season!



SPONSOR LETTER

Dainty, gold-bordered, four-page "Sponsor Letter." It includes a poem dedicated to the sponsor, spaces for information concerning the service, and an invitation to the confirmation service.

Available with English or German text
Size of folder, 3¼ × 4½
Each in white envelope
Single copy, 5 cents; dozen, 50 cents, and postage

No. 482

CONFIRMATION INVITATION FOLDER No. 482

Attractive design of flowers on cover. Text includes verse, and invitation to the confirmation service.

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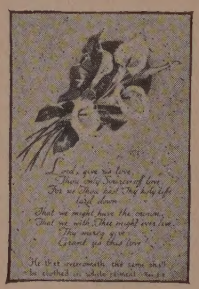


No. 1378

POSTCARD INVITATION TO CONFIRMATION SERVICES No. 1378

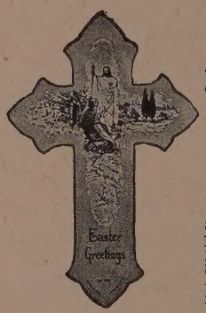
Design shows lilies. Choice poem. Text: Rom. 10:10. On address side an invitation to the confirmation service.

Size, 3½ × 5½
Set of twelve, 15 cents

CONFIRMATION REUNION POSTCARD No. 1374

An invitation to the confirmation reunion service.

Size, 3½ × 5½
Set of twelve, 15 cents



EASTER CROSSES No. 1090

Four beautiful Easter designs in full color on elegant stock. Suitable for award purposes.

Size, 2¾ × 4¼
Dozen, 20 cents

EASTER CROSSES No. 10

Five beautiful Easter designs in full color, packaged 10 to an envelope. Suitable for awards, gifts, or greetings. With appropriate Bible verse.

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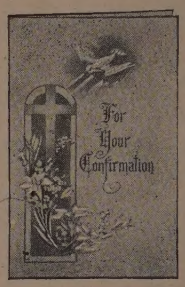
EASTER CROSSES No. 1 E. C.

Four Easter flower designs in colors with Easter texts.

Size, 2½ × 4¼
Dozen, 15 cents

No. 1056X



No. 253 Conf.

SCRIPTURE TEXT CONFIRMATION FOLDERS

Confirmation Folder No. X1056

Design of Sallman's Head of Christ on cover with appropriate verse and Bible verse.

Size, 4½ × 5½
10 cents

Confirmation Folder No. 253

Design of dove, cross, and flowers. With verse and Bible selection.

Size, 4¼ × 6¼
5 cents

EASTER ASSORTMENT No. 21

With Scripture text. Ten lovely designs.

50 cents

No. 21

Easter Assortment No. 21 — a new "Sunshine Line" box for 1946 — contains ten appropriate designs with fine Easter greetings for your friends. These folders include selected Scripture texts and choice original sentiments — to honor Christ and renew in the hearts of men the knowledge that He is a *risen* Christ.

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Four Easter pictures in fine colors with short Scripture passage relating to the Easter scene. Space for personal Easter message.

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